SN 563 668 233 deprivation of livestock and the progressing industrialization are certain to be the source of increasing discontent among the nomads.

SN 563 181 In summing up, the nomads are extremely freedom-conscious. Freedom of the individual is expressed by the everlasting dream of every nomad which finds its expression in the conception of the free rider who recognizes nothing but "the eternal power of the eternal heaven" (Mongolian saying), and who possesses nothing but his felt tent, his highly esteemed and valued horses and his herds. But, no doubt, the Communists will succeed as they did in Soviet Russia in destroying the picture of the independent rider of the steppes of Central Asia, the cradle of so many different peoples and magnificent cultures.

SN [668] Within their own social structure and social units, the Nomads combine harmoniously individualistic and collectivistic trends of their pattern of life. Communistic collectivization can be imposed upon them by force, of course, but they will hardly accept it in their minds.

SN VI. Approach to Individual and National Problems

563 181 153 The nomads of the Northwest work hard for their existence. It is easily understood that they need their whole energy for maintaining such a life, which is a constant struggle against the hardships of land, weather and against the centuries-old

SN 563 153 577 uncertain political environment. Under such circumstances the nomads developed very realistic minds. A realistic mind is implicitly logical in regard to political or daily matters of life, although the realization of the unpredictable inclemencies or favors of surrounding Nature gave rise to an illogical or, in terms of Jung's depth philosophy, a translogical conception of the relationship between man and Nature, whose favorable or unfavorable phenomena were brought into connection with their "good andbad" deeds, whereby "good and bad" do not have the same connotation as they do in our society; polygamy in the case of the Kirghiz, Kazakhs, Eastern Turks, polyandry in the case of the Tibetans, or murder of a personal dependent in the case of Kazakhs, for example, are never considered as "bad" deeds, but killing a louse, in the case of a Mongol, or killing of a yak calf (even if it is sick or hurt) in the case of Tibetans, are considered

SN "bad" deeds.

563 153 779 155 The nomadic Muslims (Kirghiz, Kazakhs, Salars and some Islamized Tibetan clans) as well as the sedentary Muslims (New-Uighurs, Uzbeks, Tatars, Tajiks, Chinese Muslims or Dungans) have on account of their religion a rather doctrinal

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563 outlook on life, which results in a remarkable internal
153 social stability of family and community at the expense of
779 personal ease. The greatest Islamist of our time, Carl
155 Brockelmann, once called the Quran "die Heeredienstvor-
schrift für die Mohammedaner" ("the army regulation book
for the Muslims"), and indeed the Quran is not only the
condensation of Muslimic religion and philosophy but also the
code of laws and the "code of practical regulations" concern-
ing the practical daily life of the average Muslim. From
childhood on those "regulations" are drilled and hammered
in to the people. The Quran becomes the basis from which
everything is judged. The conclusion, that the Muslims do
show a strong inclination for doctrinal behavior, is
rather justified.

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563 If we describe the nomad as a logical and realistic individ-
153 ual to whom neurosis and psychosis are in general alien, one
185 certainly should not forget that there has been still room for
[158] romance in his life: first and foremost, the Muslimic nomads
as well as the Buddhistic nomads (the Mongols) dreamed and
still dream of the creation of their own empire in which they
are the masters and not the Chinese. The Mongols still
mourn for their once powerful and grand empire "where the
hoof of the brave horse was the only sound and the roaring
and bellowing of camels and cows the only noise" and where
the Khan of the Khans, the Khakhan, the Great King, resides
in Qaraqorum, the scene of the Great qurultai (constitutional
and legislative assembly), ruling the Mongolian tribes and
leading the Mongolian armies, in the name and as the representa-
tive and vicar of the "Eternal Blue Heaven," the ruler over
the universe.

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563 While in the folklore and literature of the Muslimic nomads
538 the Golden Horde and the Chagatai Empire (Chagatai Ulus),
Batur Khan and Timur Lenk (Tamerlane) are oft-repeated
subjects, the Mongolian folklore abounds in painting the deeds
of Chingis Khan and is excessive in describing the adventurous
SN greatness of the former Mongolian Empire.

563 The Buddhistic conception of palingenesis and reincarnation
775 add another romantic feature to the life of the average Mongol
771 and Tibetan and the belief of the Muslim (after having become
[827] a hajji, a pilgrim, or even better, a hazze, one who fought
as a soldier against the "non-believers") that he would enter
the paradise of heaven (or better one of the seven heavens,
the seventh, only when he sacrificed his life to Allah in combat),
SN is a deep-rotted romantic conception.

563 As we said, the life of the Buddhistic nomad is centered
771 around his tent and his herds, so to speak, the outer sphere of
his life, but the inside sphere is absorbed deeply by religion,